of incongruity or inconsistency. For example, in the cult of the dead ceremonies which have come down through the Confucian tradition and others of Buddhist origin have their place, and in domestic rites animism, Confucianism, Buddhism, and Taoism are almost inextricably mixed. Other streams which have not been so potent in China have sometimes mingled their waters in the common current. In this eclecticism the Chinese are by no means always critical. The masses particularly often hold at one and the same time reciprocally contradictory views.

Associated with this eclecticism is a certain tolerance. The statement so commonly made and so widely lauded both in China and the modern West that the Chinese are a religiously tolerant people requires qualification. Again and again there have been persecutions, some initiated and conducted by the state and others popular in their origin. The state, which beginning with the Han and reenforced by the T'ang was until the twentieth century built upon Confucianism, repeatedly sought to stamp out, or at least to restrict, other cults. Thus on one memorable occasion in the T'ang the monasteries of several faiths were ordered closed, and in the Sacred Edict which through much of the Ch'ing was officially and widely taught, Buddhism, Taoism, and Christianity were held up to ridicule and the populace exhorted to have nothing to do with any of them. Heterodox faiths and philosophies were condemned, to be sure, not primarily because, from the metaphysical standpoint, they were deemed false, but because they were believed to be injurious to the political and social structure of the Empire, organized as it was on Confucian principles. That, however, has been the argument usually advanced by reli-

gious persecutors in other lands. At first sight the course of China's history seems not to have been marred by religious wars as has been much of that of Europe. On the other hand, at least most of the so-called religious wars of Europe have been waged only in part and usually not chiefly from religious motives: the slogans employed have covered personal, dynastic, racial, or national antagonisms and ambitions. In China, too, some of the bloodiest rebellions have appealed to religious sanctions and the frequent sanguinary conflicts between Moslem and non-Moslem portions of the population are notorious. When these qualifications have been made, however, the fact